

Burket
Family Instruction :

O R,

Principles of Religion

Necessary to be known by

Family Governors,

And needful to be Taught their

CHILDREN and SERVANTS,
For Preparing both **Themselves and Theirs,**
to Receive the Holy Communion with
BENEFIT and COMFORT.

For the Help of Memory, Divided into
SIX SECTIONS.

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L O N D O N :

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SECTION I.

Of the Creation.

Quest. **W**AS the World Eternal, or had it a beginning?

Ans. The World neither was, nor is Eternal; for in the Beginning of time, God Created the Heavens and the Earth. Gen. I. v. 1.

Q. Out of what, and by what did God make the World and all things therein?

A. God made the World and all things therein out of nothing, (having no matter to work upon) by the Word of his Power.

Q. In what space of time, and after what manner was the World Created and made?

A. In the space of six Days, and in an orderly and perfect manner, every thing being very good. Gen. I. last.

Q. For what End and Design was the World Created by God?

A. In general, for his own pleasure all things are and were Created. In particular, for the manifestation of his Power, Wisdom, and Goodness, and for the Exaltation of his Honour and Glory.

Q. How came we to understand and know the way and manner of the Worlds Creation?

A. By Faith we understand that the Worlds were framed by the word of God. Heb. 11. 3.

Q. What is God?

A. God is an Infinite, Invisibile, and Immortal Spirit,

Spirit, essentially necessary, and one who could not and cannot but be.

Q. How many sorts of Spirits are there, and of which sort is God?

A. There are two sorts of Spirits. (1.) Created and Finite, as Angels and the Souls of Men are. Secondly, Uncreated and Infinite, and such a Spirit God only is.

Q. What mean you by God's being an Infinite Spirit?

A. That all the Perfections of his Nature, particularly his Wisdom, Power, Holiness, Goodness, do exceed all Measures, Bounds, and Limits, and cannot be comprehended by the Understandings of his Creatures.

Q. Why call you him invisible?

A. Because he is not to be seen by any Bodily Eye, and consequently, not to be conceived of, under any Bodily Shape.

Q. How is he Immortal?

A. God's Immortality is natural and necessary from his own Nature and Being. He neither had beginning nor end. The Angels and Souls of Men are Immortal by the Gift of God only. They had a Beginning, but it is his Pleasure they shall never have an end.

Q. How many Gods are there?

A. There is none other God but one, namely, a living and true God:

Q. How doth it appear that there is and can be but one God?

A. The Scripture reveals no more, Deut. 6. 4. *The Lord thy God is one Lord*; and Reason will allow no more, because there can be but one first and chief Cause, one Supream and most excellent Being.

Q. Why call you Him the true God?

Of the Fall.

A. To distinguish Him from all Titular Gods; as Magistrates and others, and from all Idols and false Gods.

Q. *Why call you him the living God?*

A. Because all Life Natural, Spiritual, and Eternal is in Him, and only from Him.

Q. *How doth it appear that there are Three Persons in the Godhead, and only Three?*

A. It appears these three ways. (1.) From the Baptismal Institution. *Mat. 28. v. 19. Baptize all Nations in the Name of the Father, of the Son, and of the Holy Ghost.* (2.) From the Apostolical Benediction. *2 Cor. 13, 14. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you.* (3.) From plain and positive Scripture Assertions. *1 John 5, 7. There are Three that bare Record in Heaven, the Father, the Word, and the Holy Ghost.*

Q. *What are the distinct Operations which the Scripture attributes to these several Persons?*

A. It ascribes generally the Works of Creation to the Father; it attributes particularly the Work of Redemption to the Son, and the Work of Sanctification to the Holy Ghost.

SECTION II.

Of the Fall.

Q. *HOW many sorts or ranks of Creatures did God make for the Glorifying of Him upon Earth, and the Enjoyment of Him in Heaven?*

A. Two sorts, namely, Angels and Men.

Q. *What are the Angels?*

Of the Fall.

A. Finite and Immortal Spirits, Created by, and made after the Image of the Glorious God.

Q. *Did the Angels continue in that holy and happy Estate in which they were Created?*

A. All of the Angels did not Sin, but many of them did, and their Sin is supposed to be Pride.

Q. *Did God provide any Remedy for the fallen Angels Recovery?*

A. No, but they are all reserved in everlasting Chains under Darkness to the Judgment of the great Day. Jude 6.

Q. *Adam being the first Man that God Created and made, of what parts did Adam consist?*

A. Of two parts, namely, a Soul and a Body.

Q. *What was his Body made of?*

A. The Dust of the Ground.

Q. *Was his Soul so made?*

A. No, God breathed into his Nostrils the Breath of Life, and Man became a living Soul.

Q. *Did God make Adam an holy Creature or a sinful Creature?*

A. An holy Creature after his own Image.

Q. *Wherein did the Image of God consist?*

A. In Righteousness and Holiness, and a Sovereign Dominion over all the Creatures.

Q. *How can Man then be a sinful Creature?*

A. Tho' he was made upright, yet was his Will mutable, and by abusing his Liberty he fell from that Holy Estate in which he was Created by eating the forbidden Fruit.

Q. *Who tempted him to eat of the forbidden Fruit?*

A. The Woman, whose Name was Eve, whom God made of one of Adam's Ribs to be an helpmeet for him, and not a Tempter of him.

Q. *Who tempted her?*

A. The Serpent, that is, the Devil, in, and by the Serpent.

Q. *Did*

Of the Fall.

Q. Did Adam only hurt himself by eating the forbidden Fruit?

A. No, verily, he ruin'd not himself only, but all his Posterity also, he being the Root of all Mankind; they sinned in him, and fell with him in his first Transgression.

Q. Wherein consists the Sin and Misery of that Estate into which Adam and his Posterity fell?

A. In the dreadful Effects of that fatal Fall; for our Understandings are thereby darkned, our Wills perverted, our Affections misplaced, and all the Faculties of our Souls inclined to that which is evil, and averse to all that is good.

Q. What was the Punishment due to Adam and his Posterity for that Sin?

A. Death, according to the Threatning of God, in the Day thou eatest, thou shalt die.

Q. What Death was intended in that Threatning?

A. Temporal, Spiritual, and Eternal, or the Death of the Body by the loss of Life, the Death of the Soul by the loss of God's Image, and the Death of Body and Soul for ever, by the loss of God.

Q. What Lessons of Instruction may you gather from the Fall?

A. Very many, and those very useful. (1.) I learn of what a malignant Nature Sin is, inasmuch as one Sin defiled and destroyed the whole World. (2.) The wonderful Wisdom of God, in sending Christ in our Nature to take away the Sin of the World. (3.) The necessity of our Interest in Christ, and Union with Him, that as we have received of the first Adam Corruption for Corruption, we may also receive of the second Adam, Grace for Grace.

Q. What Inferences may be drawn from our first Parents Fall?

A. Such as these, namely, (1.) That the holiest and best of Creatures left to themselves, cannot be long safe; witness the Angels in Heaven, and Adam in Paradise. (2.) That since Man before the Fall could not be his own keeper; much less since the Fall can he be his own Saviour. (3.) We learn, how endearing our Obligations are to the Blessed Jesus who recovered and saved us, when the Fall left us hopeless and helpless.

SECTION III.

Of Man's Recovery by Christ.

Q. DID not God provide a Remedy for fallen Man's Recovery?

A. Yes, he sent his own Son to die for him; who took not upon Him the Nature of Angels, but the Seed of Abraham.

Q. For whom of Mankind did Christ die?

A. He gave himself a Ransom for all, he tasted Death for every Man, and his Death was a Propitiation for the Sins of the whole World; tho' only such as believe and obey the Gospel, shall savingly partake of the Benefits of his Death.

Q. Who was God's own Son that thus died?

A. The Lord Jesus Christ; who being God from Eternity, became Man in the fulness of Time.

Q. How many Natures had Christ?

A. Two Natures, a Divine Nature as God, and an humane Nature as Man.

Q. Do these two Natures make two Persons?

A. No, the humane Nature was united to the Second Person in the God-head, and continues to abide in Union with it, and that for ever.

Q. In

Q. In which of these Natures did Christ suffer?

A. In his humane Nature as Man.

Q. In which Nature did he satisfie, or give Satisfaction to the Justice of God for our Sins?

A. In his Divine Nature, as he was God equal with the Father.

Q. How do you prove Christ to be God?

A. By a threefold Argument. (1.) Because the Attributes of God are given to him, he is said to be Eternal and All-knowing. *St. John 21, 17. Lord thou knowest all things.* (2.) Because the Works of God were wrought by him, he cleansed the Lepers, raised the Dead, yea, he made the World. *John 1. v. 3. All things were made by him, &c.* (3.) Because Divine Honours is given to him by the Commandment of God. *Heb. 1, 6. Let all the Angels of God worship him.*

Q. How prove you Christ to be a Man?

A. Because he had a true Body, and a reasonable Soul, and was in all things made like unto us, Sin only excepted.

Q. Why would Christ be born?

A. That he might die for our Salvation.

Q. Who was he born of?

A. Of the Virgin Mary.

Q. Was he born in Sin as you were?

A. No, he was neither born in Sin, nor lived in any Sin; for then he could not have satisfied the Justice of God for Sin.

Q. How came he to be born without Sin?

A. By being conceived of the Holy Ghost.

Q. What doth the Name Jesus signifie.

A. A Saviour, because he was to save his People from their Sins.

Q. What doth the Name Christ signifie?

A. Appointed, which denotes his Threefold Office, namely, of a Prophet, Priest, and King.

Q. Why

Q. Why did Christ execute all these Offices ?

A. Because they are all necessary for our Salvation, and we have the Benefit of them all.

Q. What Benefit ?

A. All the Promises flow from these Offices, as Streams from their Fountain ; for instance, the Promises of Illumination and Direction flow from Christ's Prophetical Office, the Promises of Pardon and Peace flow from his Priestly Office ; and the Promises of Protection and Defence from his Kingly Office.

Q. Can no Man receive Christ in one Office, and refuse him in another ?

A. No, but whoever will have the Benefit of one must receive Him in all. *Acts* 5, 31. He is a Saviour to none to whom he is not a Prince ; and it is in vain to expect Salvation by him, if we do not yield Subjection to him.

Q. What Death did Christ undergo for us ?

A. The Death of the Cross, which was a shameful, a painful, and an accursed Death.

Q. What became of Christ after his Death ?

A. He was buried and continued among the Dead until the Third Day, in which he arose again from the Dead.

Q. Why did Christ arise at all ?

A. To declare the sufficiency of his Satisfaction, and the certainty of our Resurrection.

Q. Why did he rise no sooner, and why would he lie no longer than the Third Day ?

A. He did arise no sooner, lest the truth of his Death should have been questioned, that he did not dye at all, and he would lie no longer, lest the Faith of his Disciples should have fail'd.

Q. What became of Christ after his Resurrection ?

A. After forty Days stay upon Earth he ascended up into Heaven.

Q. Where.

Q. Wherefore did Christ ascend into Heaven?

A. To open Heaven to us, and to make Intercession with the Father for us.

Q. What doth his Ascension teach us?

A. The Duty of Heavenly Mindedness, that we should in Heart and Mind ascend after Him.

Q. What Honour has Christ now in Heaven?

A. The Honour of sitting at God's Right Hand.

Q. What mean you by sitting at God's Right Hand?

A. That Christ is advanced unto Authority and Power, whereby he Ruleth all Things, both in Heaven and in Earth.

Q. Will not Christ come again from Heaven?

A. Yes, he will come again at the end of the World to judge the Quick and the Dead.

Q. Whom mean you by the Quick and the Dead?

A. Those that are alive at his coming, and those that are in their Graves.

Q. Is it certain there shall be a Day of Judgment?

A. Yes, the Scripture assures it, and the Consciences of Men expect, and dread it.

Q. What are the Properties of that Judgment?

A. It will be Awful and Solemn, exact and Critical, Impartial and Universal.

Q. What will follow upon this Judgment?

A. Those that have done good shall go into everlasting Life, and those that have done Evil into everlasting Fire.

Q. Who is the Third Person in the Trinity, whom you profess to believe in?

A. The Holy Ghost.

Q. Why is he so called?

A. Because he is essentially Holy in himself, and efficiently Holy, or the Author of all true Holiness in us also, it being He that Sanctifies me, and all the Elect People of God.

Q. What is it to believe in the Holy Ghost?

A. Not

A. Not only to believe that he is infinitely Holy in himself, but also to rely upon him for Sanctification, and further Measures of Holiness in us also.

Q. *What mean you by the Holy Catholick Church?*

A. All the People of God wheresoever dispersed.

Q. *Why is the Church called Catholick or Universal?*

A. Because it has been in all Ages and Places, and consists of all sorts of Persons.

Q. *Why is the Catholick Church called Holy?*

A. Both in regard of her Vocation and Calling; as also in regard of the Offices performed Holily by her.

Q. *What mean you by the Communion of Saints?*

A. That Communion or Fellowship which all the Faithful have with God the Father, Son, and Holy Spirit, and one with another.

Q. *What intend you by the Forgiveness of Sins?*

A. That for Christ's sake my Sins shall be forgiven me, if they be forsaken by me.

Q. *How do you believe the Resurrection of the Body?*

A. I firmly believe that God will raise again all dead Bodies, and the same Bodies of them that die.

Q. *What difference will there be betwixt the Resurrection of the Righteous and the Wicked?*

A. The Wicked shall be raised by the Power of Christ as their Judge, but the Righteous by Virtue of their Union with Christ, as their Head.

Q. *What mean you when you profess to believe the Life Everlasting?*

A. That there are two different States of Rewards and Punishments in another World, in which the Wicked shall be for ever miserable, and the Righteous for ever happy.

Q. *Thus you have given me an account of the Articles of your Belief, now let me hear you say the Lord's Prayer.*

A. Our

A. Our Father, &c.

Q. How many parts are there of the Lord's Prayer?

A. Three Parts, namely, the Preface, the six Petitions, the Doxology and Conclusion.

Q. Which is the Preface?

A. Our Father which art in Heaven.

Q. What doth the word Father import?

A. That God to whom we pray, is of easie Access unto, and willing to grant what we pray for, and that we ought to call upon him with Reverential Fear, and Holy Confidence.

Q. Why do we call him Him our Father?

A. To signifie, and put us in mind of our Duty, that we are not only to pray by, and for our selves, but also with and for others.

Q. Why pray we to God, as being in Heaven?

A. To denote his Sovereignty, Dominion over us, and that vast distance and disproportion betwixt Him and us.

Q. What do we pray for in the first Petition?

A. In the first Petition, [which is ballowed be thy Name] we pray that God, and all that more peculiarly relates to him, may by us, and by all Men be Honoured and Reverenced.

Q. Why ought our Hearts to be so intently set upon the Hallowing or Sanctifying of God's Name?

A. Because this was the General End of God in our Creation, and the particular Design of God in our effectual Vocation.

Q. What do we pray for in the second Petition?

A. In the second Petition, which is [thy Kingdom come] we pray that God would dethrone Sin and Satan, and destroy their Kingdom, that he would enlarge the Kingdom of Grace, and hasten the Kingdom of Glory.

Q. What do you pray for in the third Petition?

A. In

A. In the third Petition, which is, [*Thy will be done in Earth as it is in Heaven.*] We pray that the Commanding Will of God may be performed by us, and all Men here on Earth, as universally, as cheerfully, as speedily, as constantly, as the Glorious Angels, and the Glorified Saints obey it in Heaven.

Q. *What pray you for in the fourth Petition?*

A. In the fourth Petition, which is, [*Give us this day our daily Bread.*] We pray that God would give us all things needful for this present Life, a competent Portion of them, a Covenant-Right unto them, with a Sanctified Use and Improvement of them.

Q. *What do you pray for in the fifth Petition?*

A. In the fifth Petition, which is, [*Forgive us our Trespases, as we forgive them that Trespase against us.*] We pray that God would pardon all our Sins freely, fully, everlastingly, and enable us to forgive others, as ever we expect forgiveness with Him.

Q. *What is meant by [our] Trespases, is it only such Sins as we have actually committed?*

A. No, but (1.) *Adam's Original Sin* is hereby included, which is *ours*, both by Imputation, Inhesion, and Imitation: and (2.) *Other Men's Sins* which we have made *ours*, by exciting to them, by not hindring of them, by not mourning for them.

Q. *What are we to intend and mean, when we pray that God would forgive as we forgive?*

A. It does not denote either Meritoriousness, or Equality, as is by forgiving others, we could merit Forgivenesses at the Hands of God, or as if we could equal him in the manner of forgiving; but it denotes the Qualification of the Person whom God will forgive; as also the Condition which God only will forgive upon. *St. Matth. 6. 14. If ye forgive not*

not Men their Trespases, neither will your Heavenly Father forgive you.

Q. What do Revengful Persons then do when they say the Lord's Prayer?

A. They pray for their own Damnation.

Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, which is, [and lead us not into Temptation, but deliver us from Evil.] We pray that God would preserve us from Temptation, succour us with his Grace under Temptation, and enable us to overcome when we are tempted.

Q. What is that Evil which here you pray to be delivered from?

A. Principally the Evil of Sin, which is the Evil of Evils, and that which makes the Devil evil.

Q. What is meant by Deliverance from Evil?

A. It imports a powerful Assistance of God's Grace to preserve us from the Evil of Sin, and the Prevalency of Temptation.

Q. What doth the Conclusion of the Lord's Prayer teach us?

A. The Conclusion of the Lord's Prayer, which is, [for thine is the Kingdom, the Power and the Glory, for ever, Amen.] Teaches us, as it is Argumentative, that it is both lawful and needful to back our Petitions unto God, with Reasons and Arguments laid before Him.

Q. What need of using Arguments with God in Prayer, when he is more ready to hear then we to pray?

A. The use of them is not to move God to Audience, but to quicken our selves to Fervency.

Q. How many Arguments are here used?

A. Four.

Q. Which is the first Argument?

A. For Thine is the Kingdom, intimating that God has a Kingdom in the World, and that what we

we pray for, is for the Advancement of his Kingdom.

Q. Which is the second Argument?

A. Thine is the Power. Intimating, that the Power of God is an Argument with himself to grant, and an encouragement to us to hope for, the obtaining of the Mercies which we want and crave.

Q. Which is the third Argument?

A. Thine is the Glory. Implying, that if what we pray for, be for the Glory of God, it may encourage us to hope for Audience, and Acceptance with God.

Q. Which is the fourth Argument?

A. It is couch'd and contained in the Word, for ever and ever. Which denote the Eternity of God; it is a mighty Encouragement in Prayer, to consider, that the God whom we pray unto is an Eternal God; for we may hope to receive what others have formerly received. God's Eternity being the same, if we act the same. He is the same, yesterday, to day, and for ever.

Q. What is the Importance of the last word in the Lord's Prayer, Amen?

A. It does import, or signifie three things, namely, (1.) An hearty Assent to the several Petitions put up to God in Prayer. (2.) An ardent desire to be heard and answered in what we pray for. (3.) An humble Confidence, and firm Assurance that we shall be heard and answered after we have prayed, therefore we say, Amen. So be it.

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SECTION IV.

Of the Renovating Change.

Q. *C*hrift having done so much for your Salvation, as you have now declared; surely there is nothing left for you to do?

A. God forbid that I should think so, for the Scriptures tell me, I must be born again, repent and be Converted, believe and obey the Gospel, or I can never see the Kingdom of God, St. John 3. v. 3.

Q. *When may you be said to be Regenerate?*

A. When together with a new Name confer'd in Baptism upon me; there is a new Nature by the Sanctifying Spirit of God wrought in me, enabling me to bring forth the Fruits of Sobriety, Righteousness, and Godliness in my daily Conversation.

Q. *What occasion is there for such a Renovating Change to be wrought in you?*

A. Very much, namely, to restore my depraved Nature to its Primitive Integrity. Accordingly, I need the Spirit of God's Assistance, in Concurrence with my own Endeavours to enlighten my dark Understanding, to conquer the Rebellion of my Will, to rectifie the Disorders of my Affections, to subdue the Violence of my unruly Passions and Appetite, and to reduce those Rebellious Powers under the Government and Dominion of Reason and Religion.

Q. *Why is such a Regenerating Change absolutely necessary?*

A. In order to our being made Partakers of the Benefits of the Covenant of Grace, as also to qualify us for, and entitle us to the Kingdom of Glory; for except a Man be born again, he cannot see the Kingdom of God, John 3. 3.

Q. *What is that Repentance which the Holy Scripture makes the Condition of your Pardon?*

B

A. True

A. True Repentance is an ingenious Sorrow for Sin past ; an unfeigned Hatred of Sin present, and a universal forsaking of it for time to come.

Q. Is the sight of Sin sufficient to Repentance ?

A. Not alone, but there must be an Apprehension of Mercy and Forgiveness with God, and this Mercy must be discerned in and thro' Jesus Christ, Zach. 12. 10. They shall look upon me whom they have pierced and mourn.

Q. Is turning from Sin sufficient to denominate a Person truly Penitent ?

A. No, there must be also a Returning unto God. Psal. 119. 59. I Considered my ways, and turned my Feet unto thy Testimonies.

Q. What think you of the Antinomian Doctrines, which say that Sins are forgiven from Eternity ; that God sees no Sin in Believers, is never angry with, nor punishes them for their Sins, neither need they at any time to pray for Pardon, but only for the Sense and Assurance of Pardon ?

A. Verily, such Doctrines are destructive of a good Life, they tend greatly to Licentiousness, and are contrary to the Design and End of Christianity.

Q. May you not warrantably hope that Sin is forgiven you, tho' it still cleaves to you ?

A. Yes, no doubt ; for I must not conclude that I have not forsaken Sin, because Sin has not yet forsaken me.

Q. When shall a Saint get rid of this Body of Sin ?

A. When he has put off this Body of Flesh, when he has done Breathing, he has then done Sinning, but not till then.

Q. What must he be doing in the mean time ?

A. He must watch against Sin, strive against it, pray against it, mortifie and subdue it, and long for that joyful Hour, when not only the Power but the Presence of Sin shall be destroyed, and the Christi-

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an rendred perfectly like unto God, as well in Purity as in Immortality.

Q. What is that Faith which the Gospel requires as the Condition of our Salvation?

A. It is such a practical Assent to the Doctrine of the Gospel, and such a Fiducial Reliance on Christ Crucified, as is Productive of an Humble, Uniform, and Sincere Obedience.

Q. Faith alone then is not sufficient to Salvation?

A. That Faith which is alone, and not accompanied with good Works, is dead: It must be an Active Operative Faith, that justifies and saves, even such a Faith as is the Parent and Principle of Obedience.

Q. Will not then a Confident Reliance upon the Death and Merits of Christ pass for justifying Faith?

A. By no means, for we must submit our selves to his Ruling Power, as well as commit our selves to his saving Mercy; it being in vain to expect Salvation by Christ, if we do not yield Subjection to Him.

Q. Will not Multitudes then be found Unbelievers at the great Day, who now do nothing suspect themselves?

A. Yes, undoubtedly, for Men are very willing that Christ should save them from the Guilt and Punishment of their Sins, after they have had the Pleasure and Satisfaction to commit them. But those whom Christ saves are delivered, not only from the Danger, but from the Dominion of their Sins. *St. Matth. 1. 21.*

Q. Wherein consists the Nature of that Holiness and New Obedience, which the Gospel requires as the Fruit of Faith?

A. In the Conformity of our Hearts and Natures, to the Holiness of God's Nature, and in the Conformity of our Lives to the Righteousness of his Laws.

Q. What are the necessary Qualifications of such an Obedience?

A. It must be Sincere and Hearty, Pleasing, and Delightful, Uniform and Universal, Constant, and Persevering, engaging us to have respect to all God's Commandments, and this from the Noble Principle, and Constraining Power of Divine Love.

Q. *Can our Obedience in this Life be Sinless, and absolutely perfect?*

A. No, The Obedience of the best Christians in this Life, when at the best is but imperfect; attended with much Weakness, and accompanied with manifold Imperfections; which yet upon our humble Acknowledgment, Almighty God for Christ's Sake will Graciously Pardon, Mercifully Accept, yea, Bountifully Reward.

SECTION V.

Of Obedience to the Moral Law. The Ten Commandments.

Q. **W***hat is the Duty that God requires of Man?*
A. Obedience to his Revealed Will, declared in the Moral Law.

Q. *What is the Moral Law?*

A. A Declaration of the Will of God to Mankind; directing and obliging every one to perfect Personal and Perpetual Obedience thereunto, both in Heart and Life.

Q. *Is any Man able perfectly to answer the Demands of that Law?*

A. None ever could keep the Law of God perfectly but the first *Adam*; none ever could, and did keep it perfectly but the second *Adam*, Christ Jesus.

Q. *Of what use then is the Moral Law to Man since the Fall?*

A. Much every way, namely, to inform all Men of the Holy Nature of God, to acquaint them with their Duty to Him; and to make them sensible of their
their

their Obligation to Jesus Christ, for His fulfilling of it in their stead, and as a Testimony of our Thankfulness for the same, to oblige our selves to a strict Observance of it, as the Rule of our Obedience.

Q. Wherein is the Moral Law Summarily comprehended ?

A. In the Ten Commandments.

Q. What do the Ten Commandments teach you ?

A. My Duty towards God, and my Duty towards my Neighbour. My Duty towards God being comprehended in the four first Commandments, and my Duty towards my Neighbour, contained in the six last Commandments.

Q. Which is the first Commandment ?

A. Thou shalt have no other, &c.

Q. What Duties are required of you in this Commandment ?

A. To know God, and believe in Him, to love and fear him, to serve and obey him ; to praise Him daily, and pray unto Him, to submit my Will in all things to His Holy Will, and to long for the Enjoyment of Him in Heaven.

Q. What Sins are forbidden in the first Commandment ?

A. All Atheism, or Denial of God's Being, all Ignorance and Forgetfulness of His Commands ; all Hypocrisie, and Indifferency in His Service, and giving Religious Worship to any other Being besides God himself.

Q. Who are they that offend against this Commandment ?

A. The Church of Rome in giving that Religious Worship to Saints, and Angels, and the Virgin Mary, which is only due to God himself, contrary to the Scripture, Rev. 19. 10. ;

Q. Which is the Second Commandment ?

A. Thou shalt not make to thy self, &c.

Q. When do we transgress this Commandment?

A. When we make any Image, Picture, or Representation of God, when we Worship any thing besides God, and when we Worship God after any other way, and manner, then we find prescribed by Him in His Holy Word.

Q. What Duties are required in the second Commandment?

A. To Worship God daily both with my Soul and Body, according to His Will Revealed in His Word.

Q. Who are the Breakers of the second Commandment?

A. All the Papists, and too many Protestants: First, the Papists, who make Pictures and Images of the Holy Trinity, and then Worship them, or Worship before them, contrary to this command; which says, *Thou shalt neither make any Graven Image, nor bow down to them, nor Worship them.* Secondly, All such Protestants as pretend to Worship God with their Souls and Spirits, but deny Him the Adoration of their Bodies, and all others that give God the Homage of their Bodies, the Tongue, and Knee, but withhold from Him the Reverence and Veneration of their Hearts and Souls.

Q. Which is the Third Commandment?

A. *Thou shalt not take the Name, &c.*

Q. What Duties are here required?

A. That I treat the Name of God, His Attributes, and Ordinances, His Word, and Works, with great Reverence and Regard; both in my Heart, Speech, and Behaviour.

Q. What Sins are forbidden in this Commandment?

A. All undue Thoughts of the Nature of God, all Irreverent Use of the Name and Attributes of God; especially the taking of God's Holy Name into our Mouths upon slight and trivial Occasions; saying frequently, *O Lord, or O God.*

Q. Who

Q. Who are the Breakers of this Commandment ?

A. All such as make rash and Unlawful Vows, such as Sware unduly, and all such as do not keep their Vows, and perform the Oaths and Promises made Religiously to God, or their Neighbour.

Q. Which is the Fourth Commandment ?

A. Remember to keep Holy, &c.

Q. What is required of you by this Commandment ?

A. To remember the Sabbath before it comes, to Sanctifie it when it is come, and not to spend a part of the Day, but the whole Day in the Publick, Private, and Secret Duties of God's Worship, and in Acts of Charity and Mercy.

Q. What Sins are forbidden herein ?

A. All Neglect of God's Worship in His House, or in our own; all bodily Labour, and unnecessary Business, all Sports and Recreations; it being a less Sin to Plough, than to Play upon the Lord's Day.

Q. Which is the Fifth Commandment ?

A. Honour thy Father and thy Mother, &c.

Q. Whom understand you by Father and Mother ?

A. My Natural Parent, or my Father that begat me, my Political and Civil Parent, or the Magistrate that Rules over me; my Ecclesiastical Parent, or the Minister that instructs me, and my Domestical Parent, or the Master of the Family that provides for me.

Q. How do the Parents fore-mentioned, Transgress, and Violate this Commandment ?

A. Natural Parents Transgress the Command, when they do not love and cherish, take care of, and provide for their Children, Magistrates offend, when they do not punish Evil-doers, and protect and encourage them that do well. Ministers transgress the Command, when they do not watch over the Souls of their People, Instruct them by their Doctrine, and direct them by their Example: And Family Governors, when they provide not for their

Of Obedience to the Moral Law.

Families such things as are convenient, and are either unreasonable in their Commands, Unmerciful in their Corrections, Ungodly, or Unrighteous in their Conversations.

Q. When is the Fifth Commandment broken, and by whom?

A. When (1.) Children are Disobedient, or Disrespectful to their Parents, and are ashamed of them because of their Poverty. (2.) When Subjects do either privately Plot, or openly Rebel, or secretly murmur against their Governors. (3.) When a People do either Slight, and Despise, Reject, and Forsake, or Defraud, and Wrong their Lawful Ministers. Lastly, when Servants do Disobey the Lawful Commands of their Masters, and publish their Failings and Infirmities to the World.

Q. Rebearse the Sixth Commandment?

A. Thou shalt not kill.

Q. What doth this Commandment require.

A. All Lawful Meansto preserve my own Life and Health, as also the Life and Health of my Neighbour.

Q. What Means has God appointed for the Preservation of your Life and Health?

A. A sober and moderate use of Meat, Drink, Physick, Sleep, Labour, and Recreation.

Q. What else tends to that end?

A. The due Government of my self, by subduing my Passions, by Moderating my Anger, by Restraining Envy, and Malicious Revenge, and by Preserving in my self a Chearfulæess of Spirit.

Q. What Sins are forbidden in the Sixth Commandment?

A. The destroying my own Life by any Act of Violence, by Intemperance, and Excess, or by neglecting any Means for its Preservation; and also the hazarding the Life of my Neighbour, openly, or secretly. Likewise by denying to relieve him in his Wants

Wants, when it is in my Power to relieve him.

Q. Which is the Seventh Commandment ?

A. Thou shalt not commit Adultery.

Q. What Duties doth the Seventh Commandment require ?

A. Chastity in Body and Soul, in Mind, and Affections, in Speech, and Behaviour.

Q. What is necessary in order to the Preservation of your Chastity ?

A. Watchfulness over all my Senses, Temperance in all my Enjoyments, Moderation in all my Recreations, keeping of good Company, shunning all Occasions of Uncleaness, and resisting the first Temptations thereunto.

Q. What Sins doth the Seventh Commandment forbid ?

A. All Unchast Thoughts, Words, and Actions, particularly the Gross Acts of Fornication, and Adultery, and all other Acts of Uncleaness ; together with all Provocations thereunto.

Q. Rehearse the Eighth Commandment ?

A. Thou shalt not Steal.

Q. What is required in this Commandment ?

A. All Diligence and Industry in our Callings, all Truth and Fidelity in our Dealings ; and if at any time, in any manner we have wronged others, to restore what we have unjustly taken from them.

Q. What is forbidden in the Eighth Commandment ?

A. All Stealing of Goods, and Receiving Goods, which we know, or suspect to be stolen ; all Fraudulent Dealing, all False Weights and Measures, all Prodigality, and wastful Gaming.

Q. Which is the Ninth Commandment ?

A. Thou shalt not bear false Witness, &c.

Q. What doth this Commandment require ?

A. A due Regard to our own Name and Reputation, a great Tenderness of our Neighbours good Name, and the maintaining and promoting Truth between Man

Man and Man, particularly in Witness-bearing.

Q. What is forbidden in the Ninth Commandment?

A. Every thing that is Injurious to our Neighbours Good Name; particularly, Slandering, Backbiting, Tale-bearing, Rash Censuring, and Judging, receiving false Reports, stopping our Ears against just Defence, and all undue Silence, when Truth, or Innocency Suffers.

Q. Which is the Tenth Commandment?

A. Thou shalt not covet, &c.

Q. What doth this Commandment require?

A. A full Contentment with our outward Condition, what ever it be, believing it to be best for us, because the Wisdom of God has appointed it unto us.

Q. Is Contentment then with our own Estate, all that this Commandment requires of us?

A. No, but it requires a Charitable Inclination, and Compassionate Disposition towards our Neighbour also.

Q. What is forbidden in the Tenth Commandment?

A. All Discontentment with our own Condition, all Envyng, and Grieving at the Prosperity of our Neighbours, together with all Inordinate Affections towards any thing that is His.

SECTION VI.

Of the Sacraments.

Q *What is the proper Sense and Signification of the Word Sacrament?*

A. It primarily signifies a Solemn Oath, taken by Soldiers, when they list themselves under their General; and this Oath was mutual, the General Swore to them, as well as they to Him.

Q. This Word Sacrament is not found in Scripture; why do you use it?

A. Tho' the Word be not, yet the thing intended by the Word is found there; for in the Sacraments God

God obliges himself to us by Covenant, and we bind our selves to Him for performing the Condition.

Q. What is a Sacrament?

A. An outward and visible Sign of an inward and Spiritual Grace, Instituted by Christ himself.

Q. Which were the Sacraments under the Old Testament?

A. Circumcision, and the Passover.

Q. Which are the Sacraments under the New Testament?

A. Baptism, and the Lord's Supper.

Q. Are these Sacraments generally necessary to Salvation?

A. Yes, they are necessary, because it is necessary to Salvation to Obey the Laws of Christ, and generally so, that is, indispensibly necessary, when, and where they can be had.

Q. If Christ has only Instituted Two Sacraments in His Church, how came the Papists to talk of Seven?

A. Because the Church of Rome hath presumptuously super-added five more, namely, Confirmation, Penance, Ordination, Marriage, and extream Unction, held by Usurping upon Christ's Prerogative.

Q. What is Baptism?

A. An Holy Institution of Christ for the Benefit of Believers, and their Seed; wherein by washing with Water, in the Name of the Father, Son, and Holy Ghost, is signified the Inward Purification of the Soul, by the Blood and Spirit of Christ.

Q. What is the outward Sign, or Form in Baptism?

A. Water, and nothing but Water; and therefore it is a Vile Practice of Papists to add Oyl, Salt, and Spittle, to Water in Baptism.

Q. Was Baptism by Water to continue after the Descent of the Holy Ghost?

A. Yes, and was used afterwards, *Acts* 10. 47. and *Chap.* 11. 16. and is to continue to the end of the World.

World, *Matth. 28. Go Teach and Baptize, and lo, I am with you always to the end of the World.*

Q. What do these words imply? In the Name of the Father, and of the Son, and of the Holy Ghost.

A. That the Person is Baptized into the Belief and Obedience of the whole Trinity.

Q. Is it necessary to dip, or plunge the Body under Water, when a Person is Baptized?

*A. Not at all; for the Word Baptize, signifies to wash, and who can suppose that the Jaylor, *Acts 16.* was carried forth in the Night to a River, or Pond, to be Baptized by Plunging.*

Q. Is Baptism in Infancy to be Reiterated and Repeated, when a Person comes to riper Years?

A. By no means, this being the Sacrament of our Initiation, or Entrance into the Visible Church, is, and ought to be but once performed.

Q. Who are to be Baptized?

*A. Not only Believers, but their Infant Off-spring, who are taken into Covenant with God, together with themselves, *Gen. 17. 7, 10.**

Q. But Infants are not able to perform Covenant-Duties, how then can they be capable of Covenant-Priviledges?

A. They certainly are as capable at eight Days old to be taken into Covenant with God under the Gospel, as they were at that Age under the Law; and it is not reasonable to suppose that the Priviledges of the Gospel are streighter and narrower than those of the Law.

Q. But have we any express Command in the New Testament for Infant Baptism?

A. There needed none, because the Priviledges of Infants were settled under the Old Testament, and were never Reversed by Christ, or his Apostles; besides, tho' Infants be not named, yet there are included in Christs Command to Baptize all Nations,
Matth.

Of the Sacraments.

Matth. 28. 19. Infants being a considerable part of all Nations.

Q. What is required of Persons to be Baptized?

A. Repentance and Faith.

Q. Why then are Infants Baptized, when by reason of their tender Age they cannot Repent and Believe?

A. Because they promise to do both, by their Sureties, which promise when they come of Age they are bound themselves to perform.

Q. But many Baptized in Infancy, prove very bad afterwards?

A. They do so, and many Baptized at Age too ; Duties therefore are not to be neglected, or to be measured by Events ; altho' the Preaching of Christ be to some a Stumbling Block, yet must he be Preached for all that.

Q. What Thoughts have you concerning the Necessity, and Efficacy of this Ordinance of Baptism?

A. Altho' it be a very great Sin to neglect this Ordinance, when, and where it may be had, yet Grace and Salvation are not so inseparably annexed unto it, as that no Person can be saved without it, when it cannot be had according to that known Saying of the Ancients, *Non Absentia sed contemptus Sacramentorum damnat.* 'Tis not the Absence and Want, but the Neglect and Contempt of the Sacrament that Damns.

Q. Why was the Sacrament of the Lord's Supper Ordained?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. What are the Benefits of Christ's Death, which we are to remember in this Sacrament?

A. Deliverance from our Sins, and from all the Evil Effects, and bitter Fruits of them ; Reception into God's Favour here, and the Hopes of Heaven hereafter.

Q. What

Of the Sacraments.

Q. What is the outward Part, or Sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What do you learn from hence?

A. Two Things, (1.) That the Bread and Wine continue in their Natural Substance, after Consecration, as well as before, and (2.) That we are to receive under both Kinds, the Cup as well as the Bread.

Q. Are not Bread and Wine too poor and mean things to represent the Body and Blood of Christ?

A. Altho' a piece of Bread, and a draught of Wine, are things of small value in themselves, yet are they great in respect of their Use and End, as a Pennyworth of Wax, applied to a Deed may be advanced to a Thousand Pound in Value, tho' inconsiderable in it self.

Q. What doth the breaking of the Bread, and pouring out of the Wine signifie?

A. The breaking of Christ's Body, and the Shedding of his Blood upon the Cross for our Redemption and Salvation?

Q. What doth the giving, and taking of the Bread and Wine signifie?

A. These Actions signifie God's Exhibiting, and Believers applying of Christ, and all his Benefits to their own Souls.

Q. What is the inward part, or thing signified?

A. The Body and Blood of Christ, which are verily, and indeed taken and received by the Faithful; that is, they which have a true Faith do really partake of the Fruits and Benefits of Christ's Death.

Q. Who are they that ought to come to the Lord's Supper?

A. All that by Baptism do make a Profession of Christ, and whose Conversation doth not give their Profession the Lye.

Q. What

Q. What Obligation do such lie under to come to the Lord's Supper?

A. A double Obligation. (1.) In point of Duty Christ's Word commands it. (2.) In point of Interest, our Wants require it.

Q. What kind of Command have you to approach the Lord's Table?

A. The Command of a Sovereign, the Command of a Saviour, the Command of a dying Saviour, a Command of Love, an easie and delightful, an advantageous, and profitable Command; such a Command, as if we duly observe, will enable us to keep all the Commandments of Christ better. But withal, it is such a Command, that if we will fully live in the Neglect of, we cannot be called Christians, but shall be treated by Christ as Enemies, and Despisers of his dying Love.

Q. What is it in the Death of Christ, that you are call'd upon to remember at His Holy Table?

A. The Painfulness of his Death, the Meritoriousness of his Death, the Voluntariness of his Dying, the Acceptableness of his Death to God, and the Advantageousness of his Death to our selves.

Q. After what manner should we remember the Death of Christ at his Holy Table?

A. Understandingly, Reverentially, Sorrowfully, Humbly, Thankfully, Obedientially, and frequently.

Q. What are the Benefits whereof we are made partakers thereby?

A. The Strengthening and Refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. Why is it then that so many turn their Backs upon this Ordinance?

A. Some abstain, and keep away out of Fear, and others out of Sloth; the Gilt of some Men's Consciences glares them in the Face, that they dare not come

come at all, and others are not willing to take Pains to prepare themselves that they may come aright.

Q. What Preparation then is required of them who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life, to have a lively Faith in God's Mercy thro' Christ, with a thankful Remembrance of his Death, and to be in Charity with all Men.

Q. Is then the danger of unprepared coming to the Lord's Table the only danger which we are to fear?

A. No, verily, but the danger of unworthy Refusing, is certainly as great as that of unworthy Receiving. For Sins of Omission are no less Damning, than Sins of Commission; such as made light of the Marriage Supper, escaped no better than he that came without the Wedding Garment, both were punished; the one for his Disobedience, the other for his Disrespect. It is therefore best, and safest to follow St. Paul's Advice, *1 Cor. 11. 28. Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

F I N I S.

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